

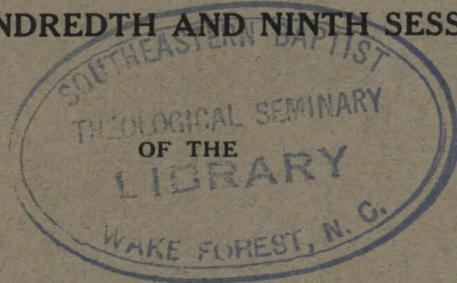
*J. J. McLean
26 Aug '42*
The American Baptist Historical Society

Printed

MINUTES

OF THE

ONE HUNDREDTH AND NINTH SESSION



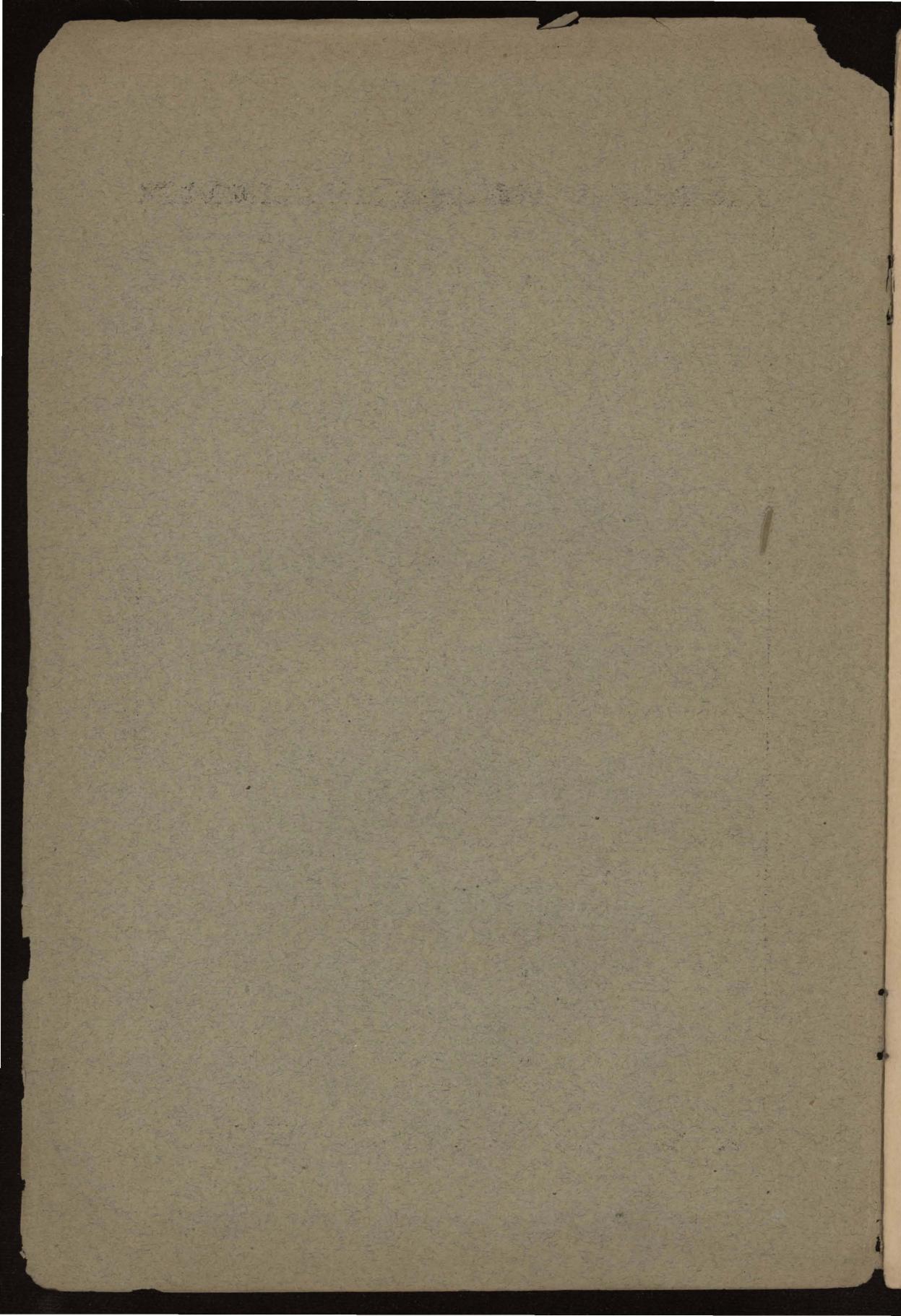
OCMULGEE ASSOCIATION

HELD WITH THE CHURCH AT MT. PLEASANT

Jones County, Georgia

SEPTEMBER 12, 13 AND 14, 1919





MINUTES

Of the One Hundred and Ninth Session of the Ocmulgee Association held with the Church at Mount Pleasant, Jones County, Georgia, September 12th, 13th and 14th, 1919.

1st. The Association convened at 10:30. Preaching by Elder Henry Swain, using as his text, Ecclesiastes 12th chapter, 13th and 14th verse.

2nd. The Association was called to order by Moderator after singing and prayer by Elder J. M. Adams.

3rd. Called for letters from the different churches, which were read by Elders J. A. Monsees and Joe Hudson.

4th. Enrolled messengers' names and made choice of Elder J. H. Gresham as Moderator and J. W. Newton Clerk. J. H. Williamson, assistant Clerk.

5th. Extended an invitation to visiting members to seats with us.

6th. Adopted same order of business as in former session.

7th. On motion, our Decorum was read.

8th. Called for petitionary letters for membership with us.

9th. The following committees were appointed by Moderator: On Finance, J. M. Tyner, T. C. Hammock, C. W. Bragg.

On Preaching, J. H. Williamson, W. G. Carter, C. W. Bragg, W. L. Lane, J. M. Tyner, E. E. Carter, T. J. Bazemore, Moderator and Clerk.

10th. To write the correspoding letter, J. W. Newton and J. H. Williamson.

11th. To examine and report on the circular letter, Elder Joe Hudson.

12th. Called for correspondence from Sister Associations, and received as follows:

Yellow River—Elder R. L. Cook and Brethren R. B. Tuck, J. S. Brooks, J. O. Adams.

Oconee—Elders J. M. Adams and J. F. Chandler and Brethren G. W. O'Kelley, G. W. Lord, W. L. Allen, E. E. Osborn.

Primitive Ebenezer—J. A. Jarrell, J. W. Davidson.

Marietta—Minutes.

Delaware River and Warwick—Package Minutes.

Kahukee—Minutes.

Echeconnee—Elders W. J. Heard, J. A. Monsees, B. F. Williamson, T. G. Wright, T. J. Reynolds, W. O. Meek, and Brethren D. F. Wells, Virgil Hartley, A. W. Tabor, J. S. Tabor, O. A. Cyett, J. S. Stevens.

Primitive Western—Package Minutes.

13th. Appointed correspondents to Sister Associations with whom we correspond.

Yellow River—Elder W. J. Green, J. W. Newton.

Echeconnee—Elder W. J. Green, C. R. Smith, T. J. Bazemore, J. M. Tyner, J. H. Williams.

Primitive Ebenezer—T. C. Hammock.

Marietta—Send Minutes.

Primitive Western—J. H. Williamson.

Oconee—T. C. Hammock, Elders D. J. Curtis, W. J. Green.

Delaware River and Warwick—Minutes and Elder W. J. Green.

Kahukee—Send package Minutes.

14th. Business session adjourned to 8:30 a. m. tomorrow. Prayer by Elder R. L. Cook. One hour for refreshments. Elder W. J. Heard, followed by Elder T. G. Wright, occupied the stand.

Saturday Morning, Sept. 13, 8:30 A. M.

The Association convened. Prayer by Elder W. J. Heard.

15th. Called for further correspondence. None received.

16th. Called for visiting brethren with whom we do not correspond and received Elders H. B. Wilkinson and Henry Swain of Lotts Creek Association, who made application for correspondence with us, and on motion we agreed to open correspondence with them.

17th. Called for the corresponding letter, which was read and adopted.

Called for the Circular Letter, written by J. W. Newton, which was read and adopted, and ordered sent to our paper with request they publish it.

18th. Appointed Union meeting to be held with the church at Fellowship, Jasper county, Georgia, to begin on Friday before third Sunday in July, 1920.

19th. Camp Creek messengers reported they had settled their differences and renewed their application for membership, and upon

this statement, on motion and second, they were received in this Union, provided no breach of fellowship is made with any church in the Ebenezer Association.

20th. The next session of this Association is appointed to be held with the church at Camp Creek, Baldwin county, Georgia, two miles from Coopersville, on the C. of Ga. railroad.

21st. We extend to the brethren and friends who so kindly cared for us during our session our sincere thanks, trusting that the Giver of every blessing continues to smile upon us all, that we may be enabled to meet many more times to worship as we have here on this occasion.

22nd. The Association adjourned to meet at time and place appointed.

J. H. GRESHAM, Moderator.

J. W. NEWTON, Clerk.

J. H. WILLIAMSON, Assistant Clerk.

ORDER OF PREACHING

Friday, Sept. 12—Introductory, Elder Henry Swain.

Friday, Sept. 12, afternoon—Elder W. J. Heard, followed by Elder T. G. Wright.

Saturday, Sept. 13, morning session—Elder R. L. Cook, followed by Elder B. F. Williamson.

Saturday, Sept. 13, afternoon—Elder J. M. Adams, followed by Elder J. F. Chandler.

Sunday, Sept. 14, morning—Elder H. B. Wilkinson, followed by Elders J. R. Hunt, Henry Swain.

CORRESPONDING LETTER

The Ocmulgee Association of Old School Baptists, in session with the church Mount Pleasant, Jones County, Georgia, Sept. 12th, 13th and 14th, 1919, to our Sister Associations with whom we are in correspondence, send christian salutations.

Dearly Beloved Brethren: We have had again the pleasure of assembling ourselves together in an associate capacity, feeling to give Almighty God all honor, praise and thanksgiving for this and all of the blessings bestowed upon us. Your messengers have made us to

rejoice in having your presence with us, especially the ministering brethren, who have come laden with the precious word of God. It has made our hearts glad. We feel to give thanks unto the Lord. We desire a continuation of your correspondence.

The next session of our body is appointed to be held with the church at Camp Creek, Baldwin county, Georgia, two miles from Cooperville on the C. of Ga. railroad, beginning Friday, before the second Sunday in September, 1920, where we hope to meet you again to worship in God's Holy name.

J. H. GRESHAM, Moderator.

J. W. NEWTON, Clerk.

J. H. WILLIAMSON, Asst. Clerk.

CIRCULAR LETTER

The Ocmulgee Association of Old School Baptists convened with the church at Mount Pleasant, Jones County, Georgia, Friday, Saturday and Sunday, September 13th, 14th and 15th, 1919. To the several churches of which she is composed sends greetings.

Dear Brethren: According to a long established custom, we again desire to call your attention at this our annual session to some of those things which are profitable for us to consider, and which we believe make for the comfort and peace of Zion.

In these annual letters from us to you we do not seek to write as if we had authority over you, but as brethren met together to convey your messages each to the other, and to worship God. We are not masters, but brethren each of the other. But while together we have engaged in the worship of God, and that you may know something of how our minds and hearts have been occupied while together we send you this letter.

Probably all these truths have been presented to you in this manner for your consideration at different times; this should not be a reasonable excuse to cease writing circular letters; it would be equally reasonable to cease to preach the Word. Good things we cannot be reminded of too often. The great principle of faith upon which the hope of the believer rests, the travel of the believer as he is led into the truth, and from all else, and the admonitions concerning a becoming walk in the house of God, are at all times important to be considered; and these things we are sure are always of interest to all of

precious faith. Upon these premises are the foundations of Christian fellowship and to help this fellowship and cause it to abound is the object of declaring our faith each to the other. While it should always be understood that the Bible alone is to be accepted as the revealed standard of truth, yet it is needful that where men of divers minds all claim that they receive the scriptures as their rule of faith, there should be statements made of what we understand the scriptures to teach. Therefore, we present in preaching and writing, and in what we call Articles of Faith, the understanding which we have of the scriptures. This is needful because none can know what another believes if he simply says, "I believe the teaching of the Bible." Most all men will say this, but how wide is the difference between men, after all. To define their faith we could not, was one of the reasons or objects we are told who introduced the custom of writing circular letters from Association to church and to define our faith is as needful for us today as it was for them.

One of the subjects about which much is said in the scriptures is Fellowship—that fellowship which is in Christ and of God. The word is easily defined. Its simple meaning is that of equality, being equal with each other. There can be no true fellowship between those who are not equals. Those who have true fellowship with each other are all brethren, but how wonderful it is that our fellowship is not only with each other but with the Father and the Lord Jesus Christ. While fellowship in a limited sense belongs to men in their human relations to each other, in its supreme sense it is found only in that relationship which exists in the Kingdom of God. The one is but for time, the other is for eternity; the one is with men who die, the other is with God who hath immortality and eternal life. The one is based upon selfish motives, the other is based upon that love which is pure and unselfish. The one is natural, the other spiritual. This fellowship is not a form of speech or habit of life, but still it is deeper than any form. It exists not so much in the outward appearance as in the life within; it is an emotion of the heart; it is of God; but it shows itself in the mortal body. Therefore, we say that this fellowship is not so much outward form as it is a real feeling in the heart. We would not put any limit to it but that it must be in the heart first and from there flow out to all who are embraced in it in thousands of streams of blessings. The religion of this world feels nothing of this fellowship; it is selfish and is based upon selfish

principles when it boasts of its great interest in the salvation of souls and of its great effort in that direction; its object in it all is to wear a crown of many stars in the other world. Self-exaltation is the root and fruit of it all. Believers, on the other hand, are given a principle of pure love to God and to the blessed Savior, and to all who bear the image of the Redeemer, and while they, too, have a selfish nature, yet they hate it and contend against it and possess another nature, which loves God and all that are His. In this is true fellowship which the world cannot conceive of.

This fellowship has its existence among the people of God. Out of a oneness of experience they all confess themselves sinners and all feel justly condemned and all unite in ascribing all praise and honor to God. This fellowship is not brought about by any act of the human will. Those who know it by experience have not deliberated concerning the matter and said as a result, "It is best that I have fellowship with believers, and therefore I will have fellowship with them." This fellowship can be felt only where God has wrought in the heart the same things as a living fountain wells up by the very law of its being from the heart of the earth. We cannot will ourselves into fellowship with another, and when it is once felt we cannot will it away. It is also true as a matter of experience that where it is not felt no one desires it and where it is felt no one desires to put it away. If, then, any one desires this fellowship to dwell in his heart as a thing that seems most precious, it is sure that he already feels it. If he knows anything about this fellowship it is by its indwelling in his heart.

How shall we who trust that we have this blessing dwell continuously in the experience or enjoyment of it? We see brethren fall out many times. They are really one in spirit but at times they do not realize it and refuse to believe it. Strife arises out of the lust which dwells in our members and sorrow is felt instead of peace once known. How is this to be avoided? How are we to walk together as one body? These are important questions, and we must confess them to be so when we are made to deplore confusion and every evil work. We know that when ill-will, envy, enmity and strife for the mastery dwell in the heart the joy of this fellowship is broken. How then shall we dwell together in the blessings of this fellowship? We know of only one way of securing these happy results: only as we are found walking in all ordinances of God's house.

There must be a confession of the truth one to another; there must be an abiding in the truth as it has been revealed to us. There must also be an orderly life before men, honest, truthful, upright in his dealings with his fellowman, one who loves right and deplores evil.

It helps to maintain the joy of this fellowship and calls it into lively exercise when brethren meet often together to speak of the glory of God and of the peace of His children. Who of the brethren does not know that at these assemblies, which we call Associations, our faith, hope and love have not been strengthened and that we have parted with a deeper assurance of this fellowship with God's children than we had before? It is then good indeed to meet often together. A manifestation of love to God and to His people is one of the things which helps much to maintain this fellowship unbroken among brethren. Loving, not in word, neither in tongue, but in deed and in truth, is that which builds us up in this grace more than all things else.

We now hold in our minds and hearts those brethren and sisters who have departed from us, who, while they lived, were loving toward their brethren and toward all that is of God, and those who meet in humbleness, meekness, quietness and steadfastness to the truth. We could see the marks of Christ and our fellowship abound towards them and still abound.

Brethren, these thoughts for your consideration. May God bless you in the reading of them.

J. H. GRESHAM, Moderator.

J. W. NEWTON, Clerk.

J. H. WILLIAMSON, Asst. Clerk.

STATISTICAL TABLE

CHURCHES	NAMES OF MESSENGERS	CLERKS AND P. O.	PASTORS	Money for Minutes			
				Recd. by Ex. and Baptism	Recd. by Letter	Dismissed by Letter	Excluded
				Total Number	Decreased	Excluded	Time of Meeting
Shoal Creek	Elder J. D. Curtis, W. G. Carter	J. W. Curtis, Rutledge	J. A. Monsees	26	4	\$3.00	
Mount Zion	C. W. Bragg, B. M. Green	W. M. James, Gray	J. H. Gresham	38	3	4.00	
Crooked Creek	Eld. Joe Hudson, E. E. Carter, W. A. Wray	C. M. Hudson, Eatonton	Joe Hudson	21	1	3.00	
Mount Pleasant	J. M. Tyner, T. C. Hammock, J. T. Comer	J. M. Tyner, Wayside	J. D. Curtis	23	2	3.00	
New Hope	J. H. Gresham, T. J. Bazemore, J. P. Green	B. R. Jarrell, Round Oak	J. H. Gresham	3	39	4	4.00
Ephesus	J. H. Williamson, W. J. Souther	J. H. Williamson, Juliette	J. R. Hunt	1	2	16	1.50
County Line	G. W. Hardin	J. M. Lawrence, Mon'cello	J. T. Glover	11	1	2.00	
Smyrna	J. W. Newton, J. N. Zellner	G. W. Webb, Forsyth	T. G. Wright	25	4	3.00	
Fellowship	W. L. Lane, J. W. McElheney	J. W. McElheney, R. Oak		21	3	1.00	

